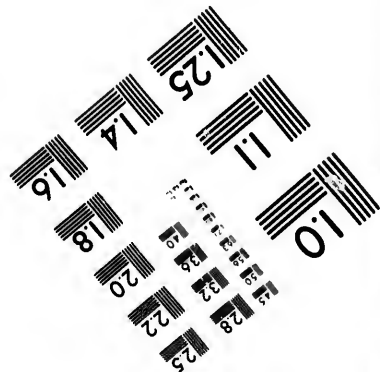
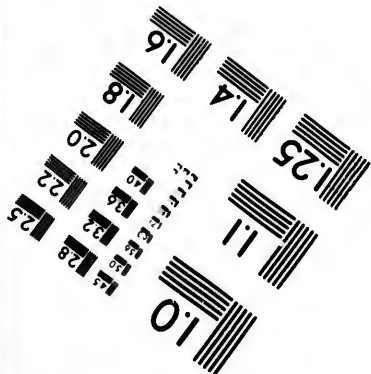
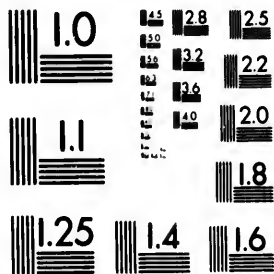


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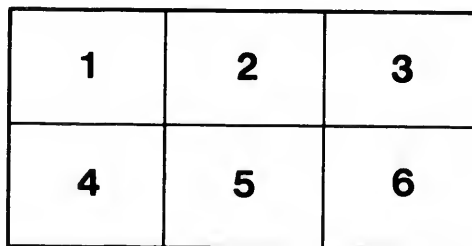
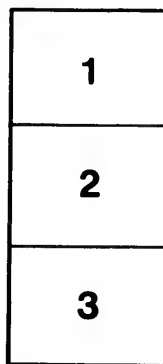
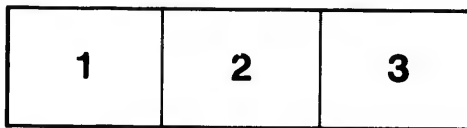
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CALVINISM:

A SERMON PREACHED IN OAKES LINDLEY BAPTIST CHAPEL,

BY

REV. GEORGE DUNCAN.

"Prove all things, hold fast that which is good."—Thess. v. 21.

"Take special care, before you aim your shafts at Calvinism, that you know what Calvinism is, and what it is not."—*Bishop Horseley.*

ALSO A FEW GATHERED LEAVES IN ILLUSTRATION
OF THE SAME SUBJECT,

BY

REV. J. M. CAMERON.

TORONTO:

JOHN IMRIE, PRINTER, 28 COLBORNE ST.

From whom Copies may be had.



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PREFACE.

The following Sermon, by the Rev. George Duncan, appeared some time ago in the "Sword and Trowel," of which Mr. Spurgeon is editor.

Being struck with its succinct and clear statements of truth, I ventured to ask permission to have it reprinted here in pamphlet form. Mr. Spurgeon, with his usual magnanimity, at once replied :—

NORWOOD, 21st Nov., 1883.

DEAR SIR,

I feel sure that Mr. Duncan will gladly agree to your reprinting his article. By all means do so, and may the Lord use the paper for the furtherance of His truth.

Yours very heartily,

C. H. SPURGEON.

I beg, therefore, to send it forth in the Master's name ; associating with it a few gathered leaves, which may, perhaps, speak as convincingly for the truth as even more laboured arguments.

J. M. CAMERON.

TORONTO, Aug., 1884.

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Calvinism.

NOTES OF A SERMON PREACHED IN OAKES LINDLEY
BAPTIST CHAPEL, BY PASTOR
GEORGE DUNCAN.

“Prove all things, hold fast that which is good.”—1 Thessalonians v. 21.

THE name of John Calvin is associated with a system of theology, and not with a religious sect; no sect calls itself “Calvinists” as its only name; it is used as an adjective by a body of Welsh Methodists. They are, however, Methodists—Methodists with a Calvinistic theology.

John Wesley is not the founder of a system of theology; he accepted, for the most part, the system of James Arminius, and so all Methodists, with the single exception alluded to, are called Arminians. Wesley was the founder of a religious sect called by his name. He founded a sect, not a theology. Calvin gave his name to a theology, but not to a sect.

Calvin did not found a theology; his system was a revival, a perfecting, a defence of a system of truth largely formulated by the great Augustine, and still called by theologians “Augustinianism.” Augustine was one of the ablest and best of the Fathers, though his works were much neglected, and his theology rejected in the days of Calvin. The name then, as now, was venerated, but the teaching was displaced by the theological accretions of the centuries. Calvin read, studied, and then published the views of the great Augustine in a scientific form, in his work entitled, “The Institutes of the Christian Religion,” and from that day to this Augustinianism has been called Calvinism. Calvin recast the mighty

thoughts and interpretation of Augustine, and as issued by him they were received by most of the Protestants of his day, and even now the "Thirty-nine Articles" of the State church are Calvinistic. "The Confession of Faith" received by the Free Church, United Presbyterian Church, and State Church of Scotland is Calvinistic. The Baptists and Congregationalists everywhere for the most part profess to be Calvinistic. Thus a great proportion of the Protestant bodies are Calvinistic, though there are many exceptions among their adherents who are undoubtedly Arminian. The symbols of their faith are sound, though some have wandered from them.

It is manifestly wrong, if not wicked, for men who are not themselves Calvinists, and who evidently know little about the subject, to boldly allege that we receive the teaching of Calvin instead of the doctrines taught by our Lord Jesus Christ. Calvin was a man of colossal mind, who studied the Word of God profoundly and prayerfully, and who put in a systematic form the truths taught in Scripture. His work was to place clearly before us what the Book really said and meant; and few men have ever lived who could do this work better than he. He takes the humble yet high position of an interpreter of the Book, and in this he shines as a bright and beautiful light.

We believe nothing on the simple authority of Calvin; we believe no affirmation because he makes it; we accept no dogma because he constructed it; no truth because he taught it; we accept all on the authority of the Book of God, and are thankful to Calvin for aiding us in understanding it, just as we are thankful to Drs. Morison, Lightfoot, Godet, and others. All these are helping us to grasp the doctrines of the Word; but none of them takes the place of the Word. Many Calvinists have never read a line written by Calvin; they take what is called their Calvinism where Calvin found it, where Augustine found it, namely from the Book of God.

The position of Calvin among us is that of one who more fully than any other has explained to us the true meaning of the record of revelation. Christ alone is our Master.

It is wrong to represent us as saying that truth began with Calvin, and ought to end with him. The truth is as old as the Book; Calvin, like others before him, and like others after him, only helps us to a true explanation of the truths of of the Book.

The circulation of the blood did not begin with Harvey; he merely indicated a fact that had subsisted all along, and will subsist while man is in the flesh. So with Calvin. He indicated a fact in revelation which had been there all along, and will be there till the end of time. Calvin and others helped us to understand the fact; he did not create it any more than Harvey created the fact that the blood circulates.

If a physiologist were to commence a treatise by denying the circulation of the blood, we would know at once what value to attach to his writings; but we would be amazed if the man merely wrote the truism that truth did not begin with Harvey, and will not end with him. The affirmation of Harvey is true, irrespective of the person who made it. So with Calvin. His affirmation is a true doctrine of Scripture, and is no more to be disputed than the fact of the circulation of the blood. Harvey and Calvin indicated and expounded facts, the one in the sphere of nature, and the other in the sphere of revelation; but the facts were before and will be long after those who affirmed and explained them.

So of the doctrine of "gravitation." This force operated thousands upon thousands of years before Sir Isaac Newton indicated and explained it. He did not create the fact, nor can any man destroy it, and it is just as foolish to ask, Did truth begin with Newton, and why should it end with him? as to ask the same question concerning Calvin.

So of the theory of the mechanism of the heavens, or any other great affirmation established by and associated with some great name. All these men but affirm a truth, a fact, a subsistence; they do not create it; but we owe deep gratitude to all these men, and Calvin among the rest, for their great affirmations.

Calvin establishes his affirmations by references to the great

revelation; as these other men do by references to nature; and while nature confirms these, revelation equally confirms those, and all assertions that we put Calvin in the place of the Bible or of our blessed Lord and Saviour are about as true and as wise as to say that we put Harvey in the place of blood, Newton in the place of gravitation, Copernicus in the place of the mechanism of the universe, Lockyer in the place of the sun. These are all great men who have aided us conspicuously to understand the facts of the forces with which they deal; they do not take the place of the forces; we go directly to the forces, and see whether they confirm or otherwise the affirmations made.

Calvin is singled out by the misthinkers, the restless, unsettled whirling lovers of novelty, for the sake of novelty, of this age, as the object of their bitterest hate and malicious rage. His name seems to awaken, and arouse, and call forth all that is evil in the hearts of the devotees of "vain deceit;" but all this unthinking virulence only injures themselves; it can neither hurt Calvin nor Calvinists. No doubt the reason why heretics so hate Calvin is that he has rigorously, logically, and mercilessly exposed their poor whims, which by a sad fate and irony they worship as truth. He smote and cast down their vain idols, and he has never been forgiven. Those who love God's truth, however, feel their deep indebtedness to Calvin for casting to the moles and the bats the fibreless, nerveless, boneless fancies which some persons even now persist in calling truth.

It is also wrong to hold Calvinism alone responsible for what it holds in common with all other orthodox Christians. Calvinism and Arminianism differ mainly in five points, and the former must be held responsible for the exposition and defence of these only. It is true that these colour, in a measure, the whole of the creed; but it is only a colouring, only a hue given to that which subsists independently of this tincture.

We both accept the existence of the supreme Being, a God of power, wisdom, love, who created all things. The Doctrine

of the Holy Trinity of Father, Son, and Holy Spirit, of the fall of man, his inability to save himself, and of the full and free atonement made by Jesus Christ, and of the necessity of the Spirit's work, of the salvation of believers everywhere, of the eternal joy of the redeemed in heaven, and the everlasting misery of the impenitent in hell. We bow to the authority of the Holy Scriptures, as the revelation of God's will to man. Whatever beauty there is in all these truths, and all the blessed truths that are related to them, we share in common; and it is because we are substantially agreed in all the vital doctrines of Christianity that Baptists, Congregationalists, Presbyterians, and all the sections of the Methodists can and do and will co-operate by meeting on the one religious platform, and exchanging pulpits as occasion offers. These truths belong to all of us, and all of us alike, and therefore whatever objections may be raised against them, whatever is offensive to the carnal mind, whatever in them rouses the wrath of the victims of fond delusions, belong not to Calvinism especially, but to both Calvinism and Arminianism, and each system shares the blame and helps in the defence.

The Calvinist is responsible for his five points, and the Arminian is responsible for the five dogmas which in his system take the place of these five points; this is the measure of our several responsibilities; on all these points substantially we are unitedly responsible.

Let us now consider the five points for which Calvinism is more especially responsible. They are,

I.—THE DOCTRINE OF ELECTION.

1. *This doctrine as it affects the elect.* We read about "God's elect," "the faith of God's elect," "elect according to the foreknowledge of God," "chosen in Him before the foundation of the world," "fore-ordained according to the purpose of Him who worketh all things after the counsel of His own will," and many other texts to the same purport.

We affirm that these and other Scriptures teach that God has an "elect," that they were "chosen in Him (that is Christ)

before the foundation of the world," that they were chosen not because of foreseen good in them, for God saw no good in them that He did not design to give them; they were chosen "according to the purpose of Him who worketh all things after the counsel of His own will," The fact, the form, and the basis of all this are in God.

The Arminians follow us here a little way; they believe in election, and can, with us, speak joyfully of the elect, only they find the basis of the election in the foreseen repentance and faith of the sinner; we find it in the will of God. Our affirmation embraces all the passages of Scripture which they quote on the subject, beside other clear passages which cannot be explained, as we think, by their theory, and is in itself a nobler thought.

It has been said that this dogma leads to carelessness and carnal security. This objection presses both theories alike; for it little matters, as far as practical life is concerned, whether God elected me according to His purpose of grace, or elected me because at some period in my life I would repent and believe. In both cases I am elected. The objection however, cannot obtain, because we are told to what we are elected. "Predestinated to be conformed to the image of His Son," "that we should walk before Him in love." "Put on as the elect of God bowels of mercy." "Having predestinated us to the adoption of sons."

The doctrine cannot lead to sin; for we are told with solemn emphasis and touching appeals that we are to be holy, "sons of God without reproof." "Be perfect, as your Father in heaven is perfect." In a word, we are to be like Christ. Election is not an end in itself, it is only one link in the great chain of forces co-operating for our supreme good, which is our complete restoration to the image of God. It is a means to an end, the end being holiness. Being elected, we are not to sin as much as we like, but live according to the will of Him who has called us by His grace. The elect shall be saved; but the God who called them directs all the operations which secure the blessed result. We use all the means of our

going and growing, and thus grow, and our growth in grace is the standing evidence of our being elect of God.

2. *This doctrine as it affects the unsaved.* We do not speak of the "non-elect," because neither the word nor the idea occurs in God's Book. The word is laid at our door by our opponents, but we reject it. If the book used it as freely as it uses the word "elect," then we would have to explain it; but as it is it conveys a false impression.

Arminians and Calvinists meet at this point; we both make the same affirmation; the unsaved equally affect both systems. We both recognize the fact that many are still impenitent, unsaved, aliens; we both explain it in the same way. It is the waywardness, wilfulness, wickedness of man; he will not come unto Christ; he rejects mercy and salvation.

Calvinism merely shares with other systems the responsibility of admitting and explaining the fact that many are yet in their sins. This general indifference and impenitence of man is a great mystery, considered metaphysically; but it is no mystery practically; we see with our own eyes that men prefer darkness to light.

Calvinism affirms that God has chosen some men in Christ from before the foundation of the world, and all the stages of their moral course shall be reached by the operations of God on our behalf, and our continued use of the means of grace; and to all men generally the Gospel is to be freely offered, and if they believe they shall be certainly saved.

II.—THE DOCTRINE OF HUMAN DEPRAVITY.

1. *This doctrine as it is supposed to affect man in his human relationships.* It is a fact that somehow man at a very early stage of his career shows sad and sorrowful signs of a weak moral nature; that it requires constant and severe training to put him right, and to keep him right, and that he needs but little training to go wrong, to show temper, self-will, vindictiveness, even when only a few months old, and his whole career is a source of care and anxiety to all who are related to him. His moral nature seems poisoned at its

springs, no part of it is untainted; and this is true of mankind everywhere and always.

This moral problem, however, has nothing to do with Calvinism; we may take the pessimist or the optimist view of man's moral nature. The child may be as unselfish and generous as some imagine; the boy may be truthful and obedient; the man may be upright and pure in all his earthly relationships; father, son, merchant, citizen, ruler. He may be held in the highest esteem by all who know him. The world has left a record not only of wrong, and crime, and cruelty, it has also chronicled deeds of nobility and moral grandeur, showing the sublime possibilities of our nature, though it is mournful to confess that as a matter of fact the record of evil is unspeakably more voluminous than the tales of heroism, love, and goodness.

This question affects the moral philosophers, philanthropists, and civil authorities, and the several religious bodies have their varied opinions concerning it; but Calvinism makes no authoritative affirmation on the subject; and to say that we allege that man is in every sense depraved and vile, is simply to either misunderstand or to misrepresent us.

2. *This doctrine as it really affects man in his Godward relationships.* If there were no God, and no future life, no Calvinist would affirm the total depravity of man. Man would not then be totally depraved; he would still be imperfect and wayward, but a noble being, with glorious possibilities of expansion within his reach. But as there is a God, and man persists in being in a state of alienation from Him, treats Him as if He were not, and had no claim on man's love and service; breaks His laws, and tramples carelessly on His precepts, lives as if this were the only life, and feels annoyed when brought face to face with eternity through the appeals and arguments of the thoughtful preacher. He is surely "dead in sin." "Sold under sin." He is "carnally-minded, which is death." He has a mind "which is enmity against God."

Godward the heart of man is frozen, is in a state of winter, darkness, death. In this, the higher side of his relationships,

he is totally depraved; he is a wreck, a ruin, a failure. This he will remain for ever unless he is changed through the grace of God.

This state of enmity, alienation, darkness, death, can be described as total depravity, and Calvinists do not hesitate so to describe it. Arminians come near to this very view of man's state before God, and his attitude towards God. We do not shrink from telling man the worst of it, and appeal to him to have repentance towards God; for God alone can turn our winter into summer, our darkness to light, our death to life.

III.—THE DOCTRINE OF PARTICULAR REDEMPTION:

1. *This doctrine as it affects the saved.* We affirm that Jesus died in a special manner for the sins of the elect, for the sins of the believer. In some unique sense He atoned for the sins of His people. He says, "I lay my life down for my sheep." "Thine they were, and thou gavest them Me." "I pray not for the world, but for those which thou hast given Me out of the world."

Paul expresses the same fact when he says of Christ, "He loved the Church, and gave himself for it, that he might sanctify and cleanse;" etc. "He died for all men," says Paul. Yes; but he adds, "especially for them that believe."

The terms descriptive of his substitutionary work seem to point to a special people; He was a surety, shepherd, ransom, husband, redeemer; in an unique sense He died for a people given Him of God out of the world, and who were chosen for Him before the foundation of the world, and whose salvation is certain.

We teach that there is no contingency, that Jesus *shall* see His seed; the pleasure of the Lord *shall* prosper in His hand: but all other systems leave the matter in doubt; they cannot warrant that one shall be saved, that one shall ever believe. When the atonement is made they shall give no guarantee that one soul shall be saved; they could hope then, and can

see now that many do believe and are saved, but with them the atonement secures the certain salvation of none; it indeed saves none, but puts all in a salvable state. We affirm, on the other hand, that there is room for no doubt; God cannot be baffled in the realization of His purpose, and the sheep for whom the good Shepherd laid down His life shall be saved with an everlasting salvation. Surely this is a noble affirmation.

2. *This doctrine as it affects mankind generally.* Calvinism has no distinctive affirmation here. We maintain that though the Gospel is efficient only to the believer, it is sufficient for all, it is required by all, and we are commanded to press it on all, and it is at their own peril that they refuse it. The lost are lost, not because there is no salvation for them, but because they refuse the one salvation freely offered them in the Gospel.

In a great sense Christ died for all men, and all men even now reap great benefit from his mediatorial work. We were all ruined by the Fall, and death passed on all men, for all had sinned. Christ opened up the way of access to God to all men, and has secured for us all an opportunity of being saved in a representative, as in a representative we all fell. He keeps the door of mercy still open for us, and all that we receive of good on this side of hell is through Him.

He died for all men; for we read that "He is the propitiation for our sins" more especially, "and for the sins of the whole world." We join, therefore, with the Arminians, and seek with equal fervour, fulness, and freeness to press the Gospel on all. We offer the unsaved precisely what they offer them—no more and no less, so that we here stand at no disadvantage, whereas we can offer far more to the saved.

IV.—THE DOCTRINE OF EFFECTUAL CALLING.

1. *This doctrine as it affects the elect.* We have no contingency here either; for we read, "Moreover those whom He doth foreordain He also calleth, and those whom He calleth

He also justifieth; and those whom He justifieth He also glorifieth." "Who called you to His kingdom and glory." "It pleased God who called me by His grace." "That has called us to glory and virtue." "Who called you into the everlasting glory in Christ." There is thus a divine, irresistible, irrevocable call addressed to the heart by the grace of God.

The foreordained are as surely called as the called are justified and the justified glorified; these are the steps of the heavenly ladder—the stages of the celestial road, the notes of the glorious symphony. We affirm these with emphasis and with great joy.

2. *This doctrine as it affects the rest of mankind.* With the Arminian we address what is designated the "outward call" to every sinner, and for much the same reason. "God calls on all men everywhere to repent." His complaint is that though He call we refuse, He stretches forth His hand and no one regardeth. Jesus calls: He came not to call the righteous but sinners to repentance.

The Spirit calls: "to as many as the Lord our God shall call," that is, by His Spirit. The Triune Jehovah calls on all men to repent and believe the Gospel. It is the immediate, pressing, blessed duty of all to believe and come to the knowledge of the truth. "This is the commandment that we have received of Him, that we should believe in Jesus Christ, whom He hath sent."

We are as fervent in our appeals to the unsaved as the Arminians, just as George Whitefield was as fervent in his sermons to the unconverted as John Wesley; but over and above this we have the assurance that "God shall call His elect from the four winds of heaven." This is another noble affirmation of Calvinism.

V.—THE DOCTRINE OF FINAL PERSEVERANCE.

1. *This doctrine as it affects the believer.* We affirm that if a man be really converted to God—born again—called by grace divine, he is saved with an everlasting salvation; that

God "will never leave him nor forsake him;" that nothing will ever be able to separate him from the love of God in Christ Jesus; that God will perfect that which concerneth him, and will carry on the good work begun till the day of our Lord; that as surely as he is justified he will be glorified.

"I will give unto my sheep eternal life, and they shall never perish, and none shall be able to pluck them from my hand."

The whole of Romans viii. is a demonstration of the glorious security of the believer.

This doctrine does not mean that being saved, no matter how evil our life may be, heaven shall be ours at last. No! it is that being saved we shall also be "sanctified," "saints," "sons of God without reproof," and our salvation will be demonstrated to others and ourselves by our sanctification. It is a perseverance in grace and in the knowledge of Jesus. In calm and holy confidence we believe that as He lives we shall live also, and that He will come again and receive us unto Himself. This doctrine has uplifted many a drooping head, inspired many a sorrow-laden heart, healed many a wound, and wiped the tears from many eyes. It is a noble, inspiring affirmation.

2. *This doctrine as it affects the warnings and exhortations of the book of God.* Our affirmation allows these their full force, and yet explains graciously and hopefully all the passages proving that the saints will persevere unto the end. How do we persevere instrumentally but by the use of means? God uses these exhortations and warnings to keep us in the way, and we use them for the same purpose.

We do not persevere in spite of means, but by the use of means, by the use of these very exhortations.

The warnings show us where we would get to but for the grace of God, show the natural tendencies of our wills, and they strike our moral imagination with terror, and we cling closer to that God who is all our salvation and all our help.

We thank God for all His appeals, exhortations, and warn-

ings, and by the help of His Spirit we use them all as means of grace.

The Gospel we offer saves, keeps, and at last presents us faultless before the throne of God in heaven.

I ask, in conclusion, how can people be so far ignorant of all this as to speak of "the dark teachings of Calvinism," when in point of fact there is nothing good, or true, or noble in any of the other systems of theology that is not embraced in this, which has the five points of gracious and glorious certainty wanting in them all.

This system has inspired the hearts and directed the will of the noblest of the sons of men, and the brightest passage in our national record was written by Calvinists, the creed of the Crusaders, Huguenots, Puritans, and Ironsides, and of the great bulk of the excellent of the earth, and if not a few waver in their allegiance to this truth, it is but a temporary insurrection and revolt—

" Truth crushed to earth shall rise again,
The eternal years of God are hers,
While error, wounded, writhes in pain,
And dies amid her worshippers."

I.—THE DOCTRINE OF ELECTION.

OBJECTIONS TO ELECTION.

An eminent minister gave, in one of his sermons, the following illustration of the divine dealings with sinners:—A clergyman sitting in his study saw some boys in his garden stealing melons. He quietly arose, and walking into his garden called them. “Boys, boys.” They immediately fled with the utmost precipitation, tearing through the shrubbery and tumbling over the fences. “Boys,” cried out the gentleman, “stop, do not be afraid. You may have as many melons as you want. I have more than I know what to do with.” The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman’s hands, neither did they exactly relish the idea of receiving favours from one whose garden they were robbing. The clergyman continued to entreat them to stop, assuring them that they should not be hurt, and that they might have as many melons as they wished for. But the very sound of his voice added wings to their speed. They scampered on in every direction, with as determined an avoidance as though the gentleman was pursuing them with a horsewhip. He determined, however, that they should be convinced that he was sincere in his offers, and therefore pursued them. Two little fellows who could not climb over the fence were taken. He led them back, telling them that they were welcome to melons whenever they wanted any; and, giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted any melons they were welcome to them if they would but come to him. The other boys, when they heard of the favours with which the two had been laden, were loud in the expression of their indignation. They accused the clergyman of partiality, in giving to some without giving to all; and, when reminded that they would not

accept of his offers, but ran away from him as fast as they could, they replied, "What of that? He caught these two boys, and why should he have selected them instead of the rest of us? If he had only run a little faster he might have caught us. It was mean in him to show such partiality." Again they were reminded that the clergyman was ready to serve them as he did the other two he caught, and give them as many melons as they wanted if they would only go and ask him for them. Still the boys would not go near him, but accused the generous man of injustice and partiality, in doing for two that which he did not do for all.

So it is with sinners. God finds all guilty, and invites them to come to him and be forgiven, and receive the richest blessings heaven can afford. They all run from him, and the louder he calls the more they try to escape. By his grace he pursues, and some he overtakes. He loads them with favours, and sends them back to invite their fellow-sinners to return and receive the same. They all with one accord refuse to come, and yet never cease to abuse his mercy. They say, "Why does God select some and not others? Why does he overtake others who are just as bad as we, and allow us to escape? This election of some and not others is unjust and partial." And when the minister of God replies, "The invitation is extended to you; whosoever will, let him come and take of the water of life freely," the sinner heeds it not, but goes on in his sins, still complaining of the injustice and partiality of God in saving some and not saving all.—*From Dr. Belcher's "Clergy of America."*

Mr. Winter was once in company with an Arminian who spoke violently against the doctrine of election. "You believe election," said Mr. Winter, "as firmly as I do." "I deny it," answered the other, "On the contrary it is a doctrine I detest." "Do you believe that all men will be saved on the last day, or some only?" "Only some." "Do you imagine that these some will be found to have saved themselves?" "No, certainly, God in Christ is the only Saviour of

sinner." "But God could have saved the rest, could he not?" "No doubt." "Then salvation is peculiar to the saved?" "To be sure." "And God saves them designedly, and not against his will?" "Certainly." "And willingly suffers the rest to perish though he could easily have hindered it?" "It should seem so." "Then, is not this election?" "It amounts to the same thing."

In the life of Dr. Duff, we are told of Mohesh Chunder Ghose, a student of the Hindoo College, and this devoted missionary's first son in the faith, who at a meeting before many witnesses, after deep silence, burst forth and made the following statement:—"A twelvemonth ago I was an atheist, a materialist, a physical necessitarian; and what am I now? A baptized Christian! A twelvemonth ago I was the most miserable of the miserable; and what am I now? In my own mind, the happiest of the happy. What a change! How has it been brought about? The recollection of the past fills me with wonder. When I first came to your lectures, it was not instruction I wanted. Instruction was the pretext, a secret desire to expose what I reckoned your irrational and superstitious follies the reality. At last, against my inclinations, against my feelings, I was obliged to admit the truth of Christianity. Its evidence was so strong that I could not resist it. But I still *felt* contrary to what I *thought*. On hearing your account of the nature of sin, and especially sins of the heart, my conscience burst upon me like a volcano. My soul was pierced through with horrible reflections and terrible alarms; it seemed as if racked and rent in pieces. I was in a hell of torment. On hearing and examining further, I began, I know not how or why, to find relief from the words of the Bible. What I once thought most irrational I soon found to be very wisdom; what I once hated most I soon began to love most; and now I love it altogether. What a change! How can I account for it? On any natural principal I cannot, for every step that I was made to take was contrary to my previous natural

wish and will. My progress was not that of earnest inquiry, but of earnest opposition. And to the last, my heart was opposed. *In spite of myself I became a Christian.* Surely some unseen power must have been guiding me. Surely this must be what the Bible calls 'grace,' free grace, sovereign grace, and if ever there was an election of grace, surely I am one."

A young woman in a state of religious anxiety, asked Dr. Nettleton, "What do you think of the doctrine of Election? Some say it is true, and some say it is not true, and I do not know what to think of it." "And what do you wish to think of it," said the Dr. "I wish to think," said she, "that it is not true." "Suppose then," said he, "that it is not true. The doctrine of repentance is true. You must repent or perish. Now, if the doctrine of Election is not true, what reason have you to believe you shall ever repent?" After a moment's reflection, she replied, "if the doctrine of Election is not true, I shall never repent." Her eyes were opened, all refuge failed her. She saw herself entirely dependent on the sovereign grace of God; and there is reason to believe she was soon brought out of darkness into God's marvellous light.

A woman, known to be a great opposer of the doctrine of Election, said one day to Dr. Nettleton, "You talked to me yesterday, as if you thought I could repent." "And can you not?" said he. "No, I cannot, unless God shall change my heart." "Do you really believe," said he, "that you cannot repent unless God has determined to change your heart?" "I do," said she. "Why, madam," said he, "you hold to the doctrine of Election, in a stricter sense than I do. I should prefer to say, not that *you cannot*, but that you *never will* repent, unless God has determined to change your heart."

A certain individual said to Dr. Nettleton, "I cannot get along with the doctrine of Election." "Then," said he, "get along without it. You are at liberty to get to heaven the easiest way you can. Whether the doctrine of Election is true or not, it is true that you must repent, and believe, and love God. Now, such is the wickedness of your heart, that you never will do these things, unless God has determined to renew your heart. If you think your heart is not so wicked make it manifest by complying with the terms of salvation. Why cavil with Election? Suppose you should prove it false; what have you gained? You must repent and believe in Christ after all. Why not immediately comply with the terms of the gospel? When you have done this without the aid of Divine grace, it will be soon enough to oppose election. Until you have done this, we shall still believe that the doctrine of Election lies at the foundation of all hope in your case."

A good man who had been for a long time perplexed about the doctrine of election, as fearing he was not among the number chosen, resolved one day to fall down upon his knees, and give thanks to God for having elected *some* to everlasting life, even though *he himself* should be passed by. He did so, and the happy consequence was, that while thus engaged, he obtained assurance of his own personal election, and was freed from his perplexity.

"Some preachers near Olney," says Mr. Newton, "dwelt on the doctrine of predestination." An old woman said, "Ah, I have long since settled that point; for if God had not chosen me before I was born, I am sure He would have seen nothing in me to have chosen me for afterwards!"

A pious negro servant in the house of a Southern planter, with a familiarity not at all uncommon, undertook to remind his thoughtless, but kind-hearted master of the duties he owed to God, and his own spiritual well-being. The planter

had got hold of the ignorant, popular, caricature of the Scriptural doctrine of Election, and tried to bluff him off by saying "Sambo, If I'm elected, I'll be saved whether I try or not." To which the old negro replied, "Well, Massa, I'se never know'd of a man yet being elected who was not a candidate."

A coloured man being ridiculed by another about the doctrine of Election, replied, "Friend, I do not pretend to understand it, I am only a beginner, just in the A B C of a Christian life; but I believe it because I find it in the Bible, and though I do not understand it now, because of my limited knowledge and capacity, I have no doubt but that in good time, whether here or hereafter, God shall reveal even this unto me."

Henry Ward Beecher when preaching on Election, took occasion to say that "it was like the hump on the back of a dromedary, neither for ornament nor use." Spurgeon is said to have answered the Brooklyn divine very happily, by saying "I accept that illustration; for, it was God placed the hump on the dromedary's back, and I do not feel disposed to find fault with it, however unsightly it may appear."

A young man conversing with the Rev. Mr. McLeod, of Toronto, lately, and professing to be in a state of anxiety about his soul, said, "I believe I would have been a Christian long ago but for the doctrine of election." "Indeed!" said Mr. McLeod; "then you do not believe that doctrine." "No, sir," said he, "I do not. "Then why do you allow it to trouble you, if you do not believe it? Do you believe this, 'Believe on the Lord Jesus Christ and thou shalt be saved?'" "O yes," he said, "I believe that." "Then," he was asked, "why are *you* still unsaved?" He at once saw how insincere had been his objection to the doctrine of election; and soon afterwards found it a source of great comfort and strength.

A minister travelling in company with a talkative sceptic, was led by a particular part of the conversation to speak of the foreknowledge of God; and to show how necessarily it applies to the smallest as well as to the greatest events. "What!" said the infidel, while he was lifting a straw from the bottom of the coach, "did Almighty God know from all eternity that I should pick up this straw?" "Yes," replied the minister, "he not only foreknew you would pick it up, but he also knew you would do it to insult him."

Toplady relates the following anecdote of King William III. and Bishop Burnet. The Arminian prelate affected to wonder, "how a person of his Majesty's piety and good sense could so rootedly believe the doctrine of absolute predestination." The royal Calvinist replied, "Did I not believe absolute predestination, I could not believe a providence. For it would be most absurd to suppose, that a being of infinite wisdom would work without a plan; for which plan predestination is only another word."

A person in the lower ranks at Lochwinnoch, in Scotland, whose life and practice had not been consistent with that of a genuine Christian, was nevertheless a great speculator on the high points of divinity. This unhallowed humour stuck to him on his death-bed, and he was wont to perplex and puzzle himself and his visitors with knotty questions on the divine *decrees*, and such other topics. Thomas Orr, a person of very different character, was sitting at his bedside, endeavouring to turn his attention to what more immediately concerned him:—"Ah, William," said he, "this is the *decree* you have at present to do with,—*He that believeth shall be saved; he that believeth not shall be damned.*"

When the Rev. Geo. Whitefield was in the zenith of his popularity, Lord Clare, who knew that his influence was considerable, applied to him by letter, requesting his influence

at the ensuing general elections at Bristol. Mr. Whitefield replied, that in *general elections* he never interfered; but he would earnestly entreat his lordship to use all diligence to make his own *particular* calling and election sure.

Andrew Fuller remarks, in a letter to two relatives:—"I used to think that the doctrine of election was a reason why we need not pray, and I fear there are many who split upon this rock, who think that it is to no purpose to pray, as things will be as they will be. But I now see that the doctrine of election is the greatest encouragement instead of a discouragement to prayer. He that decreed that anyone should be finally saved, decreed that it should be in the way of prayer. As much as he that has decreed what we shall possess of the things of this life, has decreed that it shall be in the way of industry; and as we never think of being idle in common business, because God has decreed what we shall possess of this world's goods, so neither should we be slothful in the business of our souls, because our final state is decreed."

II.—THE DOCTRINE OF HUMAN DEPRAVITY.

A pious minister, having preached on the doctrine of original sin, was afterwards waited on by some persons who stated their objections to what he had advanced. After hearing them, he said, "I hope you do not deny actual sin too?" "No," they replied. The good man expressed his satisfaction at their acknowledgement; but to show the folly of their opinions in denying a doctrine so plainly taught in Scripture, he asked them, "Did you ever see a tree growing without a root?"

Massillon was once asked, how a man who lived so retired could so well describe human nature, to which he replied, "That he only studied his own heart;" and supposing that

all hearts were alike, from this model the illustrious Frenchman portrayed the hearts of others.

Dr. Gill was preaching some years ago on the natural depravity and spiritual inability of man. A gentleman, who heard the sermon, was greatly offended; and taking an opportunity some time after, calling on the doctor, told him, that, in his opinion, he had degraded that noble being, man, and laid him much too low. "Pray, sir," answered the doctor, "how much do you think can men contribute towards their own conversion and salvation?" "Man can do such and such things," replied the gentleman, reckoning up a whole string of free-will abilities. "And have you done all this for yourself?" said the doctor. "Why no, I cannot say I have yet, but I hope I shall begin soon." "If you really have these things in your power," replied the doctor, "and have not done them for yourself, you deserve to be doubly damned; and are but ill qualified to stand up for that imaginary free-will, which, according to your confession, has done you so little good. However, after you have made yourself spiritually whole (if ever you find yourself able to do it), be kind enough to come and let me know how you went about it; for at present, I know but of one remedy for human depravation, namely, the efficacious grace of him who worketh in men, both to will and to do, of his own good pleasure."

III.—THE DOCTRINE OF PARTICULAR REDEMPTION.

Two neighbours discussing doctrinal points, turned to limited or universal atonement. The Arminian said, "You Calvinists, with your limited view, would make the blood of Christ of almost no value." "On the contrary," said the Calvinist, "We set the very highest value on the blood,—the *precious* blood of Christ; we believe it is sufficient for all,—for the whole world; but efficient only for them that believe."

IV.—THE DOCTRINE OF EFFECTUAL CALLING.

Mrs. Romaine was once in company with a clergyman at Tiverton, who spoke with no little zeal against what he called "irresistible grace," alleging that, "such grace would be quite incompatible with free-will." "Not at all so," answered Mrs. Romaine; "grace operates effectually, not coercively. The wills of God's people are drawn to Him and divine things, just as your will would be drawn to a bishopric, if you had the offer of it."

An Arminian brother said to Dr. Nettleton one day, "Do you believe that God influences the will?" "I do," he replied. "How do you prove it?" "I prove it by this passage of Scripture, 'For it is God that worketh in you both to will and to do.'" "But that does not mean that God influences the will; and now, how do you prove it?" said the Arminian. "I prove it," said he again, "by this passage, 'For it is God that worketh in you both to will and to do.'" "But that does not mean, I say, that God influences the will." And what does it mean," said the Doctor. "It means," said the Arminian, "that God gives us a gracious power to will and to do." "Then it does not mean," said Dr. Nettleton, "that *God works in us to will and to do?*"

D. L. Moody, when speaking of God's part and man's part in conversion, said, "I fought against God all I could, and God did all the rest."

Says Toplady "Look abroad in the world and you will find that every religion, except one, puts you upon doing something, in order to recommend yourself to God. A Mahomedan expects to be saved by his works. A Socinian thinks to go to heaven by his works. A Papist looks to be justified by his works. A Free-willer hopes for

salvation by his works, compliances, endeavours and perseverance. A Pagan, if he believes that there is a future state, expects to be happy hereafter, by virtue of the supposed good he does, and the evil he leaves undone. A Mystic has the same hope, and stands on the same sad foundation. It is only the religion of Christ, which runs counter to all the rest, by affirming that we are saved and called with an holy calling, not according to our works, but according to the Father's own purpose and grace, which was (not sold to us but was) given us, in Christ, before the world began."—2 Tim. i. 9.

Dr. Nettleton once said to a man who manifested great opposition to the doctrine of the Election, "If I should go to heaven, I feel as if I should like to say, in the language of the apostle, Who hath saved us and called us with an holy calling; not according to our works: but according to his own purpose and grace, which were given us in Christ Jesus before the world began. Now, if we should meet in heaven, and I should make use of this language, will you quarrel with me then?"

Prof. Duncan, in his "Colloquia Peripatetica" remarks, "God will neither take the blame of sin, nor alienate or split the praise of grace."

V.—THE DOCTRINE OF FINAL PERSEVERANCE.

I confess that to me it is one of the most attractive doctrines of God's Word, that "the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." For I am "confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." "I give unto My sheep eternal life, and they shall never perish; neither shall any pluck them out of my hand." "He that believeth in him is not

condemned." "He that liveth and believeth in me shall never die." There are many assurances to this effect, and if anything definite is taught in Scripture, I am confident that this is among the plainest of such teaching. . . . If, as some say, you may be Christ's soldier to-day and desert to-morrow, and then be enlisted again,—if it be indeed true that a man may be regenerated and then lose the divine life, and upon repentance be re-regenerated and re-re-re-re-re-generated I know not how many times, I am not aware that this novelty is hinted at in my unrevised New Testament. There I read of being "born again," but not of being born again and again and again and again and again—I say, I cannot find a trace of this in the Bible. On the other hand, I find that if one regeneration fails, which is impossible, there would remain nothing else to be done. If you indeed believe in Christ Jesus, set to this your seal, that He will keep you to the end. Whatever happens, "I am persuaded that neither things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." The least sin ought to make you humble, but the greatest sin ought not to make you despair.—*Spurgeon*.

Several years ago, when the Rev. Abel Pearson, D.D., was travelling on a preaching tour through East Tennessee, he stopped to spend the night with a relative in Sevier county. "Cousin John"—the name he familiarly applied to his kinsman, was an Arminian, and it was not long before the Doctor and Cousin John were conversing very earnestly upon the subject of religion. Cousin John remarked that he was an Arminian from experience—being himself a living witness of the truth of Mr. Wesley's doctrine of falling from grace. And he proceeded to relate to Dr. Pearson that part of his history which he regarded as conclusive on the subject in question. He had, he said, experienced a change of heart many years previous,—and although he had run well for a season, enjoying the undoubted presence of God, yet he had

unhappily fallen—lost the last vestige of religion. Soon the grace of God sought him out again, and he was converted a second time, and then he was confident he was a child of God. Thus, in his own experience, had he the clearest proof of the truth of the doctrine of falling from grace.

Having concluded this triumphant argument in favour of his favourite doctrine, he paused for Dr. Pearson to reply; but the Doctor only looked solemn, and ejaculated, "What a pity!"

Silence ensued for some minutes. At length Dr. Pearson asked, "Are you perfectly sure that you experienced a change of heart that first time?"

Cousin John was quite sure. There could be no mistake. He believed in a religion that he could feel.

He always *knew* when he had religion, and when he had not; and he always *knew where he got it*, and just when he lost it. There was no room for mistake.

"Are you quite sure," continued the Doctor, "that you lost all the religion you got that first time?"

"Yes, quite sure," replied Cousin John. He was perfectly conscious of having lost his religion,—indeed, he had become worse than he had ever been before.

"What a pity!" again sighed Dr. Pearson, "what a pity!"

For the second and third time the same questions were put, and the same answers given, Dr. Pearson only responding, "What a pity, Cousin John, what a pity?"

By this time Cousin John was thoroughly nervous, and asked impatiently, "Why do you say so, Dr. Pearson—why do you say, 'What a pity?'"

"Because," replied the Doctor, in that peculiarly solemn manner which so distinguished him, "because, if you are not mistaken, you are a lost man, *a lost man!* Paul says, 'if a man fall away, it is impossible to renew him again;' and if you once had religion, and have lost it, it is a hopeless case with you—there remains nothing in your case, but a certain fearful looking for of judgment and fiery indignation, that shall devour the adversary. A lost man! A lost man!"

Cousin John sat silent for some time, evidently in no very enviable state of mind. At length a ray of hope beamed upon his countenance. "Dr. Pearson," said he, "I hadn't thought of the subject just in that light before, and on reflection *I may have been mistaken* about having religion that first time; but I *thought* I had."

It was a season of great favour from the Lord; when the preacher discoursed from the text "We are journeying to the place of which the Lord said I will give it you," the earthly Canaan, a type of heaven.

A few months passed on, and one of the happy, rejoicing hearers was sick nigh unto death. The preacher visited him, when the almost dying man said: "That was a blessed meeting to my soul; I felt that I had taken a few more steps heavenward." The preacher replied, "you are very near home."

The sick man said, "I feel and know that I am almost home; but *it is just as important for me to take the last step well as it was to take the first step.*"

In a few days that last step was taken and the land of heavenly promise gained. It is good to be converted and sanctified to God, but hold on to continuing grace from the Lord, for the last step into the heavenly city. "He that endureth to the end shall be saved."

VI.—MISCELLANEOUS ILLUSTRATIONS.

Have Arminians ever considered the fact that their system cuts at the very root of prophecy, and consequently of the Bible as a Divine revelation? Neither God nor man can in any supposable fashion *foresee* a mere possibility. If a thing is *foreseen* and foreshadowed it is as certain to take place as if it had been foreordained fifty times. If not, what is the use of talking of the *certainty* of prophecy? Why talk of the women and children that Hazael was to murder when

for aught that any one knew, he might under the supreme influence of the freedom of his will, at once capricious and motiveless, never kill a single solitary person? A *surely foreseen bare possibility* is an unthinkable and therefore an unknowable absurdity. Neither God nor man can make it possible.

Whether does God or man begin the work of grace in the human soul? If man, then there is a case of self-caused progenesis, a phenomenon which natural philosophers tell us is unknown in the world of nature, and which the Apostles have very broadly intimated is equally unknown in the world of grace.

Dugald Stewart, the Scotch Metaphysician, used to say to his class that the treatise of Jonathian Edwards, on the Freedom of the Will, has never been answered, and never would be. Have any of our Canadian Arminians ever made the attempt?

The strongest Calvinists have always been the sturdiest and most diligent workers, not in spite of their creed, but because of it.

“Do you not perceive,” said an Arminian brother, “that the logic of your Calvinism inevitably makes God the author of sin?” “Well,” said the Calvinist, “let me ask, do you believe that all Scripture is given by inspiration of God?” “Most certainly I do,” was the answer. “Well then; open your Bible at Gen. xlv. 4, and we read, ‘I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. So it was not you that sent me hither, but God.’ Turn also to Acts ii. 23, ‘Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.’ And Acts iv. 27,

'For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.' Now, if the Holy Spirit, who inspired the Scriptures, makes God the author of sin, in those and similar passages, then certainly we do; but if it would be manifestly blasphemous to accuse the Scriptures of making God the author of sin; so it is, at least, infamous to say that we do.'

How did Christ know that the thief on the cross would be with Him that day in Paradise? The thief might change his mind.

In an argument between two friends of different schools of theology, one said "What is prophecy? It is certainty. What makes it certain? If certain it is no longer merely possible, it is sure. And if sure, how can a man change his mind on it? If he do, it is not certain at all."

Spurgeon put the whole question about preaching Calvinism in a nutshell, when he says, "A servant is expected to give his employer's message as he receives it. He is not to argue about its wisdom or folly, its courtesy or rudeness. He has but to deliver it as he got it; and if there is anything wrong, the employer, not the servant, is responsible. I," adds Spurgeon, "am but a servant, I deliver my message as I received it. If there is anything wrong with it, please go up higher."

The Rev. Joshua Denovan, of Alexander St. Baptist Church, Toronto, recently had a conversation with a gentleman, who very quietly drifted into a contrast of the Calvinistic with the Arminian system of doctrine. He encouraged him to drift until he made substantially this statement: "Calvinism was, perhaps, all well enough in the sixteenth century, when thinkers had just emerged from Rome in a state of mental

antagonism to her 'performances' of religion, and when the ignorant populace were habituated to accept clerical dogma; but the modern Christian mind has become so liberalised there is no doubt that for many a day Calvinism has not only been antiquated and effete, but practically dead and buried." "Indeed!" he ventured to reply, "What then is all the active controversy about? If thinkers have exploded Calvinism, and if the religious populace almost unanimously disbelieve it, why then are Arminian ministers still so very warm in its denunciation—so incessantly laborious in the refutation of it? If my observation has been correct, I think that for one reference to Arminianism in the Calvinistic pulpit or press, there are ten to Calvinism in the Arminian. If Augustine and John Calvin, if the Synod of Dort, and the Westminster Assembly have been so long defunct and powerless, why are they not charitably allowed to rest in forgetfulness, like the Cæsars or Plantagenets—generously left to repose in the humble obscurity their errors earned? No, sir; I cannot help thinking that it is not so. Human nature very decidedly dislikes Calvinism; what is commonly called human reason condemns it; Arminianism continues to demonstrate its absurdity, and to denounce it as diabolical; yet it lives, and works, while multitudes of the most intelligent and pious of our generation believe it, love it, and grow more consecrated by feeding on it. Is not all this proof of the divine truth and inherent immortality of Calvinism? A doctrinal system which is as antagonistic to Mahomedan fatalism, as it is to Arminian free-will and self-righteousness, which unconverted human nature everywhere rejects and repels, which all shades of religious ritualism and rationalism rejects; which Methodism, with all her characteristic energy, has laboured incessantly for nearly two centuries to kill; which the devil hates, as he hates Jehovah's sovereignty—to what can we attribute the present existence and living power of this doctrinal system."

A shrewd, devout Catechist, called James Fraser, who long laboured in the London District in this country, was

in the habit of saying that he had heard many Arminian sermons, but he had never but once heard an Arminian prayer. Every really devout man is a Calvinist when on his knees.

Nobody that has ever read John Calvin's expository writings but has acknowledged that, considering when he lived and all his environments, he is a very prince of commentators. How many who vilify his person, and disparage his work, ever read a single line that he wrote? Not one in a hundred.

Dr. Newman Hall, in a Methodist Church in this city lately, said, "I shall never forget, how on one occasion, when in Geneva, I visited the church where Calvin often preached, where John Knox often preached also. The custodian of the church, who spoke English very well, showed me Calvin's pulpit. The basis of Calvin's doctrine was salvation by grace. An English gentleman, a sceptic, who was with us, said, that in his opinion it was for people to be good and to try to deserve Heaven. The custodian of the church spoke to him with eloquence, which would have befitted the pulpit of which he was the humble guardian. I remember one sentence, "Works are the thermometer of faith. The thermometer does not cause the heat, but indicates it. Works are not the cause of salvation; but are only a sign of it. A Christian does the works, not in order to live, but because he does live already, and so he works. . . . There is no mystery in the faith of the gospel. The faith in Christ that saves is a perfect surrender of ourselves to Him, acceptance of His accomplished work, and obedience to His commands. For this reason, preachers preach Christ. If Christ was accepted, morality and good works must certainly follow. To produce, it was absolutely necessary to give health and strength to the tree. That done, the tree would do the rest. What effect has your faith upon your character? What effect upon your business,

in making you scrupulously honest and true? What effect has it upon your domestic life, making you gentle, generous, loving and tender? What effect upon your prayerfulness, what effect upon your zeal? What sacrifice are you making? What cross are you carrying for the Lord Jesus Christ? "He that doeth righteousness is right, and a tree is known by its fruit."

Dr. Nellis, in a brief introduction to "The Needs of the World," says, "It would be very hard to be a Christian, if that meant the approval of the ecclesiastical system of the Church of Rome, or the cruel dogmas of Augustine, and Edwards and Calvin." Now, the basis of the doctrines of Augustine, and Edwards, and Calvin, is salvation by the grace of God. "Not of works, lest any man should boast; but through that faith which is the gift of God; and which works by love, purifies the heart, and overcomes the world." Where is the cruelty?

The Arminian has a God without a plan; a Saviour that may never save: a promise that may never be made good; a heaven that may never be filled; a help that may never be effective; an ideal and a prophecy that may never be realized; a divine fellowship that may never be enjoyed; and an offered certainty in which nothing is sure.

An Arminian arguing with a Calvinist, remarked, "If I believed your doctrine, and were sure that I was a converted man, I would go and take my fill of sin." "How much sin," replied the godly Calvinist, "do you think it would take to fill a true Christian to his own satisfaction?" Here he hit the nail on the head. "How can we that are dead to sin, live any longer therein?" A truly converted man hates sin with all his heart, and even if he could sin without suffering for it, it would be misery enough to him to sin at all.

The pious and learned Dr. Buchanan in his last will written by his own hand, has in its preamble the following expression ; " I account the origin of my salvation to be the love of God the Father, who loved my soul in Christ its Head before the foundation of the world." How similar to the language of inspiration. " Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3-4.

Rev. Thomas Cole, a renowned minister of the Church of England, who died in 1697, said, " If a sinner comes to judgment in his own righteousness; shut him out, saith God; so saith conscience ; so saith the law. But, when one comes clothed with the righteousness of Christ ; let him in, saith God ; so saith conscience ; so saith the law and let the devil say a word to the contrary, if he dare."

About twenty-five years ago, a somewhat rash, impulsive, but passably honest and outspoken Methodist minister at a protracted meeting in Westminster Township, said, " The first time I meet the Apostle Paul after I get to heaven, I shall certainly say to him, " Paul, what tempted you to write the 9th Chapter of the Epistle to the Romans?" If all Arminians who have felt just the same way as that preacher, were to ply the Apostle with the same question he would be kept busy. No doubt he could answer it, and satisfactorily, but not, we fear to suit those with Arminian proclivities.

Spasmodic piety, was illustrated in a New Hampshire meeting; by an incident which met the case. A dweller in the region of summer boarders, who during the leisure of winter, was a constant attendant on religious meetings and an earnest exhorter therein; but during the boarding-season

worked seven days in the week, once remarked that if "ever he went to heaven he *must die in the winter.*"

At the Grimsby camp meeting lately, one of our Toronto ministers concluded his sermon by remarking, "If you have been converted keep at it. Some people's religion is a poor, jerky kind. They will never go to Heaven except God kill them in the midst of a jerk."

"It was a special providence of God," says Mr. Samuel Clarke, "that the same day Pelagius, the heretic, was born in Britain, St. Augustine, the great confuter of the heresy, was born in Africa:—Divine providence so disposing it, that the poison and the antidote should come into the world together."

Daniel Webster being asked on one occasion, "What was the most impressive thought that ever passed through his mind?" replied after a moment's thought, "I believe the most impressive thought that ever passed through my mind was this: my own individual responsibility to God."

The book of grace is the counterpart to the book of election: they are written in heaven first and there God reads them; we cannot see into this book, let us write them in the leaves of obedience and then read them.—2 Tim. ii. 19.

It was happy for Mordecai that his name stood in the Persian chronicles, that Ahasuerus might read it; his service shall be found out with rewards. It is more blessed to stand in the chronicles of heaven, registered by the pen of the Eternal Spirit.—*Adams.*

The deepest trust leads to the most powerful action. It is the silencing oil that makes the machine obey the motive power with greatest readiness and result.—*Havergal.*

The late Rev. Dr. Barric, of Eramosa, told an incident in the life of his friend, the Rev. Mr. Jenkins, which occurred in the pioneer days of early Presbyterianism, a few miles north of Toronto. On going into the neighborhood to preach, he was told that the dogma of sinless perfection had been largely dwelt upon in the district by a certain class, and not unlikely some of those tinctured with this view, might be at the service on Sabbath. Mr. Jenkins chose for his text "There is not a just man upon the earth that doeth good and sinneth not." In the course of his sermon he remarked, "But I hear there are those who say that they have arrived at sinless perfection. I have never seen any such a man myself. I *would like* to see such a man. If there be any such present I would be glad if he would just stand up." There being no response, Mr. Jenkins repeated the request, and a man in the audience began to move and slowly straightened himself up. He was asked, "And have you really arrived at that state in which you can live without sin?" "Yes, sir;" was the answer, "I have lived without committing any sin for the last three years." "Three years without sin! Sit down, you shameless scoundrel," said the minister, "did you never read in your Bible, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us?'—'If we say that we have not sinned, we make God a liar, and his Word is not in us?'" The poor deluded man, ashamed, slunk into his seat very quickly.

When dissolute Ludovicus lay desolate in his sickness, and desired the help of his Italian physician, he answered Ludovicus in his own tune; "If you shall live, you shall live, though no physic be given you; if you shall die, you shall die, physic cannot help you." The doctor's answer was according to the sick man's libertine and heretical opinion concerning predestination. "If I shall be saved, I shall be saved, howsoever I love or live: if I shall be damned, I shall be damned howsoever I do or die." The answer also gave him demonstrative conviction, taught him the use of means, as well for the health of his soul as of his body, and so cured Ludovicus of both diseases at once.

CANADIAN EDITION OF Duties of the Church Member to the Church

BY REV. THOS. MURPHY, D.D.,

Author of "Pastoral Theology."

PRINTED AND STEREOTYPED BY JOHN IMRIE, 28 COLBORNE ST. TORONTO,
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